WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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FOR THE WESTERN LUMINARY.

THE PULPIT.—CONCLUDED.

"The wicked are like the troubled sea, when it cannot rest"—
Or, according to Lowth:
"The wicked are like the troubled sea; for it never can be at rest."

The nature of the human soul, viewed in connection with the character of worldly things, renders rest to the wicked impossible. Besides holiness which is the fountain of rest to the soul, as we have already attempted to show, it needs also amplitude of range. It cannot rest in so narrow and so foul a cage as earth. Tho' the ruins merely of what it was in its first creation, it still wears, in distorted lines and broken fragments, the image of its great original.—

"Her form has not yet lost
All her original brightness, nor appears
Less than arch-angel ruined, and the excess
Of glory obscured."

Its taste for immensity in its objects, remains, though its taste for holiness is lost. Nothing short of the heaven of heavens, in which Jehovah dwells, can contain the spirit of aspiring man.—

"The high born soul
"Disdains to *rest* its heaven-aspiring wing
'Beneath its native quarry. Tired of earth.
And this diurnal scene, she springs aloft."

Such was the design of Deity when he curiously wrought its powers in his own likeness; that nothing short of His own infinity should satisfy the soul of man, or give it abiding rest. Now when the soul of man in pursuit of rest, ascends into heaven, God is there. But its sinful nature, renders God unlovely on account of his infinite holiness. It has no relish for his presence, no sympathies with his worshippers; it shrinks to earth again. "But on it there is no rest for the soul of his foot." Thus what earth cannot give, the soul seeks for in vain upon it; and "it will not come to God, with whom there is fulness of joy." It resembles the fabled ghosts of the unburied dead, which cannot pass the Lethean stream while their bodies are exposed. The unsubstantial spirits cannot do the last service for the dead to their own ashes. And yet, without it, Elysium is shut upon them; poor homeless wanderers, fast bound to a shore which they can neither fly nor love; they flit forever silent and sad, over their own insensible dust, which it is alike impossible to inhabit or forsake.

The soul requires not only amplitude of range, but permanency of enjoyment, to give it the full possession of rest.—It is probably in reference to this fact

that heaven, the consummate and final rest of the believer, is resembled to a "sea of glass." It was not enough that it should be ample in the width of its compass, and fathomless in the profoundness and fullness of its joys, and "clear as crystal" in the purity of its nature, but it must be permanent as a sea of glass. "It is a city which hath foundations." "It is a kingdom which cannot be moved."

"Perpetutity of bliss is bliss."—The instability of human things fills the soul with fearful forebodings of speedy loss. And oh! how soon do these forebodings quicken into real life, and substantial woe. Hence the incessant restlessness of men in their pursuits after satisfying objects. They have scarcely time in succession to cloy, until they are cast in disgust, or torn away. Other objects in their turn arise to view: we pursue, we grasp, and lose them.

"In vain on earth we hope to find
Some solid good to fill the mind;
We try new pleasures, but we feel
The inward thirst and torment still."

The soul must have not only amplitude and stability, but there must be the adaptation of its objects to its spiritual character and taste.—Devils we suppose have much of both the former, dwelling as they do amidst the eternal ages—the boundless relations, and permanent constitution of the spiritual world. Yet "they have no rest day nor night; but the smoke of their torment ascendeth up forever and ever. Their worm dieth not, their fire is not quenched" It is because their taste having been originally adapted to spiritual objects—and relations, when poisoned by sin, loses the relish, but not the need of good, of truth, of God; and though it be not *all*, it is *much* of the torment of lost souls, to have forever in exercise corrosive appetites for objects which they were made to enjoy, which sin makes hateful to them, and yet whose loss is loss of life, peace, and rest, forever. Thus it assuredly is with every soul of sinful man. What he most hates he most needs; what his constitution requires for rest, sin rejects; and therefore he must, from the nature of the case, be miserable, so long as his first make and his after change by sin conflict with each other. In vain will he turn to man, to earth, to created, or to temporal things, for rest. They are unsuitable, by their insignificance, their instability, and their essential nature. The soul that bears the immortal stamp can never rest upon them, or be made happy by them. They are lost in the gulf of its fathomless desires. They are crushed in the convulsions of its mighty and its mad embrace.

Again, *rest is impossible to the impenitent, because they are dissatisfied with themselves.*—"Ephraim hath a divided heart." Between the extremes of the true believer, who is at peace with himself by the influence of the gospel, and the very wicked man, who has achieved peace by the extinction of conscience, between these wide extremes the great body of mankind is found. They have within, a house divided against itself. They believe and they do not believe They halt between two opinions, and in two conflicting courses. They are persuaded of their error, and yet they continue to pursue it. They secretly condemn themselves, and embitter every joy by better knowledge and by self-reproach. Under this fever of the mind conflicting with itself, they half receive, half reject the evil objects of pursuit, knowing that such pursuit is sinful, as well as vain; dangerous, as well as unavailing. Here conscience arises to assert her stern authority. Here the word of the living God pours its warnings, its promises, and its instructions on his soul. The infinite spirit throws his mighty sword into the hesitating balance, and for a season it outweighs resistance. Again sin heaves up the sunken scale, while the offended majes-

ty of God retires. Such a soul is the battle-ground of all the elements. Like poor Switzerland, which for ages has been a *Campus Martius* to the states of Europe—visited, disturbed, fought for, by all the surrounding powers; successively confederate with each, yet peaceably & permanently held by none. Such is the condition of the divided soul. It cannot rest. It hath no other rest than that into which the waves of the "troubled sea" may rock it. Hence it is that men are commonly so unwilling to know the worst of themselves

Finally, *there is a peculiar stress laid upon the impossibility of a wicked man's finding rest* WHILE IN HIS SINS. We are aware that men may silence within them the voice of conscience, and bereave their widowed souls of the light of truth. But this is death, not peace; it is stagnation, not rest; it is desolation, not restored order and true joy. In ordinary cases, some remains of powerful conscience follow men till death. But if it be ever so possible, who would desire to be thus blighted and forsaken by the last appendage of his nature resembling God. It were as a ship which has lost its pilot, its pole star, and its rudder, in the midst of the stormy ocean: or like the *luring insensibility* which spreads over the human frame, as it *sleeps itself into death* under the influence of intense cold.

Real and enduring rest the wicked *cannot* enjoy. They cannot stay the conflicts of external nature against them. They cannot fly away from the approach and the fear of death; and even insensibility itself will forsake them when their spirits are summoned to the bar of God. It were indeed curious, as well as solemn, to inquire, how exceedingly the soul of an impenitent man, dismissed from the body, and without farther control, *just let alone*, would torment itself forever.—

"Lord where should guilty souls retire,
Forgotten and unkown!
In hell they meet thy dreadful fire,
In heaven thy glorious throne."

But when to this we add the positive wrath of God, consigning the guilty to eternal woe, how fearful and intense does this thought become. "Who among us can dwell with devouring flames? Who can be at rest in everlasting burnings?"

We infer from the consideration of this subject—1st, *The nameless evil of sin.* It is this that has wrought the world into such a storm, that there is no rest in it; this has poisoned the sources of rest in the heart of the wicked.—2d, *The folly of seeking rest from this world, or its contents.* It is not to be found here. It is impossible. God is its great author; his intercourse, image, and love, alone can give it.—3d, *The mercy of God, seeing the wicked cannot rest here, in disturbing false security, and false pursuits of it;* by his external providence, by his appeals to the conscience, and by the various methods to which we have alluded.—4th, *It is to be exceeding feared that many professors of religion have never found rest to their souls.* From their lives and states of spirit, we must suppose that many cry, peace, peace, when yet there is no peace.—Lastly, *Christ is the rest and the only rest of sinners.* It is God in Christ who gives "peace to them who are far off and them who are nigh." He is the prince of peace; a rock in the ocean; a covert from the storm. In him, to whom we invite the wicked, there is plenteous redemption. "His yoke is easy; his burden is light; and they shall find rest for their souls!

EGYPTIAN HIEROGLYPHICS.

The late discoveries of the phonetic system seem to connect the present day with the infancy of the world. The Egyptian sculptures continue as fresh and angular as when the graving tool of the sculptor quitted them 3000 years ago, and numerous learned antiquarians are now busily engaged in deciphering their hieroglyphics. [*Chr. Obs.*

FOR THE WESTERN LUMINARY.

THOUGHTS ADDRESSED TO THE YOUNG.

Fair laughs the morn, and soft the zephyr blows,
While proudly riding o'er the azure realm.
In gallant trim the gilded vessel goes,
Youth on the prow and Pleasure at the helm;
Regardless of the sweeping whirlwind's sway,
That, hushed in grim repose, expects his evening prey.

No. I.

The importance of the period of youth can never be sufficiently estimated. Considered merely in connection with the transient term of human life, it is a period of great importance. The future man is but the development of the feelings and disposition and habits which are originated and cherished in early life. It is at this period the eloquent orator, the able statesman, the profound philosopher, and the accomplished scholar, are formed. The boy that chases the vagrant butterfly in the field, or stops to gather the beautiful flowers in his way, is every day, by the imperceptible yet powerful operation of circumstances upon his pliant mind, preparing a character which is to accompany him through all his future life; perhaps to shew itself in leading in the ranks of rampant war, over a world already oppressed with human woe, or in the more lovely exhibition of wisdom and benevolence, conducting some mighty empire to virtue, happiness and glory.

If the season of youth then appears so important, from the consideration that the individual is then forming a character that is to live with him through his future existence on earth, and to affect so vitally the happiness of himself and others, how much more important will it not appear, when we consider it in connection with the formation of a character for eternity. Generally speaking, it may be said with correctness, that the foundation of all we are to be through an unceasing existence, all we are to suffer or enjoy, is laid in youth: not that I would deny that many in after life, under the influence of the long suffering spirit of God, experience that change of heart which will happily change their eternal destinies; but the principles and sentiments cherished in early life, will in most cases bear the individual to heaven or to hell.

I wish to call your attention at this time to a brief consideration of those circumstances which render the period of youth so important in regard to preparation for eternity, or in other words to the attainment of religion.

Every thing that can hasten forward the young pilgrim in his course, acts now with redoubled vigour—every privilege which is necessary, every advantage he can wish for. To enumerate a few particulars, I would in the first place mention the *tenderness of concience*. In proportion to the time that men live without the experimental influence of religion of the heart, so does conscience become dead, and cease to act the part of a faithful guide. Clouded with long indulgence in sin, it loses that clearness of perception, with which it could distinguish good and evil with so much vividness and so much feeling, and also that quickness of approbation to encourage to the pursuit of virtue, or disapprobation to sound the alarm against approaching vice, which is so important.

How frequently from the conduct of men do we have living evidences of the truth of this. How often do we see those who in early life would have fled from comparatively a trivial evil, when they have come to riper years, rushing into the commission of iniquities, almost insensible of the error, and without a shuddering thought, except

occasionally, when conscience, aroused from her slumbers, warns with an alarming voice, of an approaching judgment. What a hindrance must such a conscience as this present in his way, who, under its influence, would attempt to seek religion! Should he obtain religion, yet what a continued difficulty must he meet with from the deadness of its exercises and the cloudiness of its perceptions, so as to move along in his christian course, at a dull and sluggish rate! What great disadvantages must such a person labour under, when compared with him, who, following in religion's ways, has in his favour the tenderness of an early conscience, glowing with the quickness of young susceptibility, easily distressed with the approach of evil, and properly instructed in the word of God; all that he has to do is to attend to its vigilant and faithful admonitions, whilst it leads on the way as with the voice of an angel to brighter, fairer worlds.

Again, in the period of youth, *the heart is more easily affected with the mercies of God, than it is at any other time in after life;* whilst cold insensibility to these, and hard ingratitude, mark the future lives of such as have grown to maturity without the lively influence of that piety which warms and expands the soul, and fills it with every generous as well as every noble feeling, how easily is the young heart melted into gratitude to its bountiful benefactor, at the remembrance of that never ceasing goodness, which crowns its life with loving kindness and with tender mercies. Under the influence then of these lively affections, already in a sense half inclining the individual to the love and service of him who so liberally sends those mercies; how easily may he not be altogether subdued, and religion planted in a heart where the soil is already tender, where it does not meet with that coldness and hardness which it does in after life, to chill and repress its rising beauties—it springs rapidly towards its full perfection.

But further, a fact well worth your serious consideration is, *that in youth we are free from the trammels of bad, inveterate habits.* The continued tendency of the human heart with regard to religion, is to become more and more unfavourable for its reception. The seeds of vice which by nature poison the heart, are every day striking their roots deeper, and shooting themselves forward to a vigorous maturity. Love of particular sins becomes more and more incurable, passion fiercer, and appetite more and more ungovernable; and these, strengthening by long habit, and continually nourished by the wickedness of a heart which is every day increasing, bind their helpless victim with an irresistible influence, and carry him forward to swift and sure destruction. Should he attempt to return to those ways in which God has commanded him to walk, and from which he has wandered afar off, alas! he is opposed in the very outset by strong and clamorous habits, still dragging him an easy prey down to the pit. But should that almighty arm, which can do all things alike with infinite ease, break these more than adamantine chains, and release into liberty the prisoner held long in captivity to sin, yet still, what a continued drawback will they make upon him; at every step he must maintain the conflict with those fierce enemies whom he has cherished in his own house, who, though subdued, are not destroyed;—habits that have been strengthening through the progress of years, will not fail on every occasion to oppose the most formidable difficulties, so that instead of towering in grace and pursuing his upward course with light and heavenly activity, he finds himself continually beat back, and frequently subjected to the momentary ascendancy of those invigorated sins. His religion and himself are disgraced, and the way of his

pilgrimage bedewed with the tears of a bitter repentance. In early life these difficulties are not known, except in their slightest degree, and the way, comparatively speaking, is clear. Then seek religion now, and let the habits that you form derive their nature and their sustenance from the life-giving principle of religion. A good habit, when once formed, is as easily persevered in as a bad one, and will exert the same strong and irresistible influence in bearing you onward to heaven, that habits of an opposite character would in dragging you downward to perdition.

A truth of solemn importance, and that ought to sink deep into every youthful mind, is, that few, comparatively speaking very few, who pass this period without obtaining the christian's hope, ever do obtain it. Especially is this remark correct with regard to those who enjoy religious privileges. That blessed Spirit of grace and peace, who alone can quicken the soul dead in its sins, to all the activity of spiritual life, who alone can exert his creative power to produce the heart of righteousness, will not always strive with man. Grieved by the stubbornness of your long resistance to his tender and infinitely kind importunities to prepare you for all that is holy and happy, he will take his departure from you, and leaving you to yourself, leaves you to certain destruction.

According to an examination made some years ago in a particular section of the church, it was ascertained that an overwhelming majority of those who were in full communion, were such as had devoted themselves in early life to the service of their Creator. And I would further observe, that these are the christians whose lives shed a more glorious honour around the religion they profess. Growing up with all the advantages of early piety, they lead on the way in the christian race. Their faith is stronger, their hope brighter, their love more deep and fervent, their zeal more pure and steady, their example more heavenly, and their religion altogether of a more glowing and useful nature. These are they who are the great lights of the church, and who are the most efficient instruments in the hands of God, for spreading abroad the glory of the Redeemer's kingdom.

Finally, in enumerating the advantages of early piety, *it is at this period that you have the special promises of God that if you seek him early you shall surely find him* He will so favour you, and so reveal himself in your way, that you shall not miss your object. Thousands who in compliance with this injunction, have set out in early existence to find Him, without whom, eternity is but darkness and death have been enabled to bear testimony to the truth of the declaration of an unchanging God. Many have sought him in after life, and never found him; but to the young he never yet hath said, seek ye my face in vain. J. H.

[TO BE CONTINUED.]

MISSIONARY CAUSE.

The following striking passage is from the pen of the illustrious Chalmers. Let the opposer of missions, especially he who to the *missionary name of Christian*, adds *the spirit* of resistance to the progress of the gospel, read this, and see against whom he is fighting. Is he a Christian who opposes the vital principle of the christian economy? Is he a christian who will neither *go with, nor send* the Bible to the dying millions of the Gentile world? Yet such men are found, and *pleading for reform*, in the prostituted pulpit, and the foul pages of periodical publications, calling themselves christian.

"Now, it may be my ignorance, but I am certainly not aware of the fact, that

without a book of religious faith—without religion, in fact, being the errand and occasion, we have never been able in modern times so far to compel the attention and to subdue the habits of savages, as to throw in among them the use and the possession of a written language. Certain it is, however, at all events, that this very greatest step in the process of converting a wild man of the woods into a humanized member of society, has been accomplished by christian missionaries. They have put into the hands of barbarians this mighty instrument of a written language, and they have taught them how to use it.* They have formed an orthography for wandering and untutored savages. They have given a shape and a name to their barbarous articulations; and the children of men, who lived on the prey of the wilderness, are now forming in village schools to the arts and the decencies of cultivated life. Now, I am not involving you in the controversy whether civilization should precede christianity, or Christianity should precede civilization. It is not to what has been said on the subject, but to what has been done that we are pointing your attention. We appeal to the fact; and as an illustration of the principle we have been attempting to lay before you, we call upon you to mark the feelings, and the countenance, and the language, of the mere academic moralist, when you put into his hand the authentic and proper document where the fact is recorded—we mean a missionary report, or missionary magazine. We know that there are men who have so much of the firm nerve and hardihood of philosophy about them, as not to be repelled from truth, in whatever shape, or from whatever quarter it comes to them. But there are others of an humbler cast, who have transferred their homage from the omnipotence of truth, to the omnipotence of a name, who, because missionaries, while they are accomplishing the civilization are labouring also for the eternity of savages, have lifted up the cry of fanaticism against them—who, because missionaries revere the word of God, and utter themselves in the language of the New Testament, nauseate every word that comes from them as overrun with the flavour and phraseology of methodism—who are determined, in short, to abominate all that is missionary, and suffer the very sound of the epithet to fill their minds with an overwhelming association of repugnance, and prejudice, and disgust.

*As for instance, Mr. John Elliott, and the Moravian brethren among the Indians of N. England and Pennsylvania; the Moravians of South America; Mr. Hans Egede, and the Moravians in Greenland; the latter in Labrador, among the Esquimaux: the missionaries of Otaheite, and other South Sea Islands, and Mr. Brunton, under the patronage of the Society for Missions to Africa and the East, who reduced the language of the Susoos, a nation on the coast of Africa, to writing and grammatical form, and printed in it a spelling book, vocabulary, catechism, and some tracts. Other instances besides might be given.

MISSIONARIES.

We have lately conversed with an intelligent master of a ship who has been many voyages to the Pacific, and lived at different times, for several months at a time, at the Sandwich Islands, and were highly gratified with his account of the progress of the missionary exertions in that region. He states that most of the chiefs can read and write—that orders are sent in writing from one chief to another, and perfectly understood—that the children could spell and read in their own language from the instruction of the missionaries; and that a general change of manners and morals, much for the better, was taking place in all the islands. This is a proud memorial for the friends of missions. We never had any doubt of their usefulness, if the

right means were resorted to in obtaining the ends. To attempt to teach the hallowed doctrines of christianity before the mind of the recipient was prepared by the elements of knowledge, was visionary in the extreme: and yet this was attempted at first—but experience has taught these zealous christians the true road, and we are happy to see how ready many are to travel in it. Mr. Bingham and his associates at the Sandwich Islands have conducted with so much good sense and discretion, that they deserve the approbation of the wise and good in every part of the world .[*Bos. Gaz.*

ANECDOTE.

Dr. Mason, in his masterly "Plea for sacramental communion on catholic principles," relates the following interesting anedote. It was connected with his own experience, and was, under God, happily instrumental in unchaining from its fetters, on this subject, one of the mightiest minds that ever shone, on our country or mankind.

"One of these occasions it is impossible for him to forget. He had been distributing tokens of admission to the Lord's supper. After the congregation had retired, he perceived a young woman at the lower end of an aisle reclining on a pew in a pensive attitude. As he approached her, she said, "Sir, I am afraid I have done wrong." Why, what have you done? "I went up with the communicants, and received a token, but am not a member of your church; and I could not be at rest till I spoke to you about it." To what church do you belong? "To the Dutch church: and, if you wish it, I can satisfy you of my character and standing there." But what made you come for a token without mentioning the matter before? "I had not an opportunity, as I did not know in time that your communion was to be next Lord's day. I am sorry if I have done wrong: but I expect to leave the city on Tuesday; and to be absent, I cannot tell how long, in a part of the country where I shall have no opportunity of communing; and I wished, once more before I went away, to join with Christians in showing forth my Saviour's death" He consulted a moment with the church officers who were still present; and it was thought most expedient not to grant her request He communicated this answer as gently as possible to the modest petitioner. She said not another word; but with one hand giving back the token, and with the other putting up her kerchief to her eyes, she turned away, struggling with her anguish, and the tears streaming down her cheeks. How did his heart smite him! He went home exclaiming to himself, "Can this be right? Is it possible that such is the law of the Redeemer's house?" It quickened his inquiries; his inquiries strengthened his doubts; and have terminated in the conviction that it was altogether wrong.

Russian Universities.—There are six universities in the Russian empire. The cities in which they are established are Moscow, Petersburgh, Casan, Dorpat, Ceerkof, and Wilna. The natives of Russia are not allowed to go and study in a foreign country, until having studied at least three years in one of the Russian universties.

At the beginning of the present year, the university of Moscow contained 800 students. The number of students within its jurisdiction is 11,940.

[*Pittsburgh Rec.*

To try the quality of Field Mushrooms.—Take an onion, and strip the outer skin, and boil it with them; if it remains white they are good, but if it becomes blue or black, there are certainly dangerous ones among them.

N. Y. Spectator.

THE LUMINARY.

"Quare quis tandem me reprehendat, si quantum caeteris, ad *ipsam requiem animi et corporis*, conceditur temporis; tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia.*

LEXINGTON:
WEDNESDAY, JANUARY 11, 1826.

HORRORS OF WAR.

The following description of the effects of war, by an eye-witness, can scarcely be realized by the citizens of our peaceful country. How dreadfully has the voluptuous and guilty city of Paris been chastised for her corruption of manners, and her rejection of the Lord Jesus Christ!

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THE JOURNAL OF A DETENU,

AN EYE WITNESS OF THE EVENTS IN PARIS DURING THE FIRST FOUR MONTHS OF 1814.

On leaving Madame de L———, I walked up the Faubourg du Temple. A Russian guard was posted at the barrier, but the clerks of the octroi still attended for the collection of the usual duties Proceeded to Belleville, at the entrance of which, in a small field to the left of the road, a Russian bivouac had been established, but which was evacuated this morning. Some people, mostly children, were eagerly engaged scratching the dung heaps in search of money and other small articles lost by the soldiers; and, from what I could perceive, were amply repaid for their trouble, thus explaining to me why so much Roman money is usually found in their encampments. Even the offals of animals that had been slaughtered, were seized upon with avidity. While thus employed, they were interrupted by a considerable train of small Russian forage and baggage carts reoccupying the field, and conducted by Russian boors, having the air of perfect barbarians, and at whose approach the French made off. Entering Belleville, the effects of war were presented to view in horrible variety. Several dead bodies of the French soldiery killed on the 30th, were lying against the houses of the high street, from the middle of which they had been dragged, only because they would have impeded the carriages; but no one was employed in removing them for the purpose of interment. Every house had been broken open and pillaged, as the inhabitants had fled to Paris during the battle, but they had now ventured to return to remove such articles of furniture as remained uninjured.—The carts used in this business, and those of the Russian forage train, so obstructed the highway, that foot passengers had no means of passing without stepping on the bodies of the slain. This, however, appeared but little to disturb the public feelings! A large house on the left at the upper part of the Rue de Romainville, had been used as a prison for the captive French, who were released this morning. At every step I advanced, the number of objects of devastation increased. The walls and houses on the right side of the street, in many places, were pierced through by cannon balls, some of which had buried themselves on the opposite side. Arriving at Pre St. Gervais, I found this beautiful spot strewed with carcasses of men and horses; the kitchen gardens and extensive plantations of lilacs were torn and trampled down, as were the smaller fruit trees. while the larger ones were pierced with musquetry, or trodden down and shattered by artillery; all around spoke the fury with which the battle here had raged, and, although many of the dead bodies had been thrown into a neighbouring sand-pit, yet, on the declivity of the hill I

beheld hundreds nearly stript, but still unburied. Some of the proprietors of the garden grounds where the bodies lay, were digging shallow holes, into which they thrust the corpses, appropriating to themselves the shirts as a recompense for this ill performed office of humanity. The houses and yards of the village of Pre St. Gervais were full of those who had crawled from the tumult of the battle to die. On ascending towards the Bois de Romainville I was struck with the sight of a far greater number of slain. Six or seven French surgeons were searching about for such as remained alive, and were employed in dressing their wounds; and while I remained I witnessed the case of three poor wretches among them, who had lingered unattended, from Wednesday, and were then again abandoned to all the horrors of their situation, no one being employed to convey them to an hospital. During the dressing of a Russian, who was severely wounded on the head, and appeared insensible, a Cossack riding by, drew his pistol from his girdle, and signified, by signs, that it it would be preferable to end the misery of his fellow soldier; the bystanders, however, demonstrating a different opinion, he coolly returned his pistol and continued his way. The dead were lying stretched out, generally with one of their arms extended; their countenances by no means indicating that they had "*bit the dust*," or exhibiting fierce passions congealed. Some, who had been killed by artillery, presented horridly mangled remains; but of the others, with the exception of those whose faces were swollen, the countenances were very placid; and where national physiognomy was not sufficiently marked, the blue dye of their coat having stained their shirts, served to distinguish the French. Many of the Paris rabble were engaged in plunder, and in stripping the bodies. As the fire-arms, when perfect were seized at the gates of Paris, to prevent this, they broke them; and the lock, barrel, and ramrod, were separately carried into the city for sale. The few whom mere curiosity had excited to visit the field of battle, were obliged to go in parties for mutual protection, as well from the fear of the French pillagers as the Cossacks; but notwithstanding this, many persons were robbed. In a lane with garden walls on each side, at the back of Menil-montant, I observed on these walls many marks made by musket balls.

View of the Cossack Encampment.

In the northern quincunx was the Cossack camp. None of the order, none of the usual pageantry, imposing splendour, or even weapons of a modern army were here seen; but a confused horde of barbarians from the borders of the Don, the deserts of Tartary, and from the shores of the Caspian, presented itself, and awakened new and most extraordinary sensations; time seemed to have rolled back, and another age, as well as another state of society, and another people, were displayed. The supineness in which the greater part of this multitude was now immersed, contrasted with the energy they had so long evinced, the fatigue so long endured, and the powerful emotions so recently experienced, was most striking.

At the entrance of the huts constructed more for the security of plunder than personal convenience, as they were not big enough to sit upright in, some were botching their various fashioned grotesque clothes, cobbling their boots, or contemplating their booty; others offering various articles for sale, such as shawls, cotton goods, watches, &c. for which the French were eagerly bargaining, undisturbed by the reflection that they were thus fecilitating the pillage of their own country. Some were employed in cooking; but the major part were wallowing in a state of un-

comfortable letharthy, among the offals of animals they had killed, and with which the ground was strewed, and on the accumulating litter of their horses, who were devouring the bark of the trees to which they were fastened. Against these trees arms of various descriptions, lances of prodigious length, bows and quivers of arrows, sabres, pistols, together with military cloaks, and other articles of dress, and rudely fashioned saddlery, were placed and suspended. Highly picturesque groups resulted from this confused mixture.

From the Edinburg Observer.

LA FAYETTE.

After a residence of nearly twelve months in the United States, General La Fayette has at last returned to Europe. Hitherto we have, somehow, abstained from saying a single word on the extraordinary spectacles by which his visit has been throughout distinguished. We have, like all mankind, been struck mute, as it were, by each successive gushing out of the spontaneous and unpurchased homage of ten millions of free people. We have stood by, in almost stupid wonder, while so many more than classic triumphs—so much higher than classic feelings—were performing and bursting around us: hardly knowing, indeed, whether we had to deal with the honest excitement of a real and gallant people, or were cheated by the solemn fantasies of a race of Bedlamites. It was not, in fact, till after the blinding pageant had passed away, that we could bring ourselves to talk soberly either of its fitness or its reality. At last, however, the question does rush upon our minds—Why have all these things been? How is it that for twelve long months we have heard of nothing but processions, feastings, and jubilees, among a people pre-eminent among all men for thrift, jealousy, and stubbornness? What can this, or any man have done, to turn upon himself the rejoicing lustre of so many millions of eyes; to call down blessings from so incalculable a host of uplifted hands; and to feel the honours and gratitude of a mighty people wafted to his bosom as by the voice of a single man. What is it, in fact, that has swayed the hearts of these stout republicans throughout every one of their twenty-four communities; that has hurried, all along that vast line, every woman from her distaff, and every infant from its cradle, to shout on the steps of a total stranger to their blood; and has now melted so many jarring cries and interests into one general prayer of regret, thankfullness, and safety? This is not any thing like a venal sycophancy to dignity, or riches, or descent; it is not the conventual homage of one great authority to another; nor can it be placed even among the reasonable but frigid trophies of a mere general merit. It is too stupendous, too immediate, too much akin to the burning ardour of children towards a parent. It is a portion of the unbounded gratitude of a gallant people to the *Founder of their Freedom.* It is no mere temporary return of any present benefit; but a part of the perpetual worship owing to an author of their political existence. It is the homage of America to the Nestor of the revolution. Her early warriors are now no more. Her Franklins and Washingtons have long since sunk, one after another, amid the tears of their people, into an illustrious tomb. One commander alone remains who fought at the Flat Bush, at Brandywine, and at Lexington. What wonder, then, that the honours and almost the merits of the extinguished mighty should seem to concentrate around their sole surviving fellow? Generation after generation has sundered him from every thing in America that could excite rivalry, and add a sting to passion. He left them in a feverish and bloody infancy; he has returned in their peaceful and majestic manhood. He left

them worn, divided and impoverished; he has found them strong, unanimous and rich. He has come to see the grain quietly waving over the fields of slaughter; to find their once vacant harbours crowded with a gallant navy; their unsheltered beaches secured by impregnable works; their swampy forests swarming with a gay and growing population. And he can say, what no living leader can say with him, "This is partly my work; in the heart of a corrupted state I digested the manual of freedom; hemmed round by the blandishments of luxury, I preserved the spirit of independence; I forsook the court for the sword; I adopted danger for ease; and here are my rewards."

From the Christian Mirror.

SLAVERY.

I recollect hearing an anecdote told by an old surgeon in Sanguar, in Scotland. It is this:—When Mr. Wilberforce stood forth in the house of commons to plead for the injured Africans, my country caught the flame. Petitions were sent from every town. They were even sent into the schools, to obtain the signatures of the children. At Sanguar, one was sent into the school where a son of the aforesaid surgeon attended The boy came home, and said, "Father, what is the Slave-trade? What does it mean? I have signed a paper to-day, and I do not understand it." The old man explained it to him; and he at once caught the flame. This boy, after receiving a liberal education, went to push his fortune in one of the West India Islands. He rose by merit; and one of the first things the Prince of Wales did, after he was appointed Regent, was to appoint this enterprising youth to be Governor of the Island. Soon after he took the reins of government into his hand, two ships arrived at the Island with slaves; the one commanded by an Englishman, the other by a Frenchman. He immediately sent both the captains into perpetual banishment, and set the injured Africans free. In a letter to his father, he said, "In doing this, I have only acted according to the orders of my prince; but if I had acted according to my own mind, I would have made them drudge out their life in slavery, or have hanged the villains by the neck." This the old gentleman told me with the tear in his eye. C.

BANK FAILURES.

A respectable divine, of Connecticut, thus writes:

"The failure of the Eagle and Derby Banks, has wrought dismay, confusion and ruin among us, and deeply affected all our future calculations. Myself and congregation suffer to a large amount in our private and public funds. Yale College, many of our ecclesiastical societies and ministers, and a large number of families, including many widows and orphans, are great sufferers by the Eagle Bank—and a considerable number will be ruined—having all, or nearly all their property in that Bank, or in the Savings Bank, which was loaned to the Eagle Bank. A great and wide extended scheme of villainy will yet be disclosed, as perpetrated by certain persons who have been, and are yet by some thought to be very *honourable* men."—*N. Y. Ev. Post.*

From the Religious Intelligencer.

REVIVALS OF RELIGION.

The revival in Litchfield is still progressing, and has already embraced in the covenant of grace, considerably more than one hundred hopeful converts.

We understand that there are at this time extensive revivals in Whately and Orleans, Mass.

More than sixty persons have made a profession of their faith in Christ, and united themselves to the Baptist Church in South Berwick, Me. These

are the fruit of the late revival of religion.

In Baltimore, says a letter, "many have been brought to the knowledge of the truth, through faith in Christ

"In August, the revival commenced with power and glory. The east station was first, and has been the most highly favoured, although the work has been diffused over this city, in all our congregations.

"All classes & ages have been embraced, but by far the greatest proportion have been persons from the age of eighteen to twenty-five. Gentile and Jew, Protestant and Papist, have been enabled to testify that Jesus has power on earth to forgive sin.

"Of those who have professed to obtain a sense of sins forgiven, I am not able to determine, but I presume, shall be within bounds if I say *five or six hundred.*"

Missionary vessel — Launched at Salem, Dec. 1, an elegant pilot-boat built schooner, of about 40 tons, coppered and copper-fastened, intended for the service of the American Missionaries at the Sandwich Islands. She is called the "Missionary," and will shortly sail for her distination, under command of Capt. Hunnewell, of Boston. [*Rel. Chron.*

Jewish Colony.—The London Courier mentions that the settlement of the Jews on the banks of the Niagara, is not a solitary instance of collecting the scattered tribes. There is now a Jew of some eminence, in London, beating up for recruits for the establishment of a similar colony in Florida. [*Ib.*

Browere, the Sculptor.—We some two months since announced that this ingenious artist had repaired to the South, for the purpose of taking likenesses of the great men at Washington, and other distinguised men in the circumjacent country. While there, he took the busts of the President, and heads of departments, after which he visited Mr. Madison and Mr. Jefferson, in Virginia, and took their busts also. But an occurrence at the mansion of the latter, raised a hornet's nest about the head of the artist. It happened that while operating upon the head of Mr. Jefferson, some inquisitive person stole a glance through a window, and observing the pyramid of plaster in which he was encased, alarmed some ladies in another apartment, who inopportunely rushed into the room, and imagined that because the venerable gentleman could not speak through the cement which covered his lips, he was smothered. Mr Jefferson stamped with his feet to let them know that all was well; but the kind-hearted ladies mistook the motion for the last agonies of death.—The artist, in the mean time, removed the mould as soon as possible, and Mr. Jefferson at dinner, laughed heartily at the incident.—*N. Y. Spect.*

CONGRESS.

HOUSE OF REPRESENTATIVES.

December 11.

The following resolution, offered by Mr. Baylies, of Mass. was adopted by the *House.*

Resolved, That the Secretary of the Navy be requested to inform this House whether the sloop, of War Boston, about to be commissioned, or some other of the sloops of war now in commission, might not be employed in exploring the North West Coast of America, its rivers and inlets, between the parallels of latitude 42 and 49 north, without detriment, to the naval service of the United States, and whether the expense incurred in such service would exceed the ordinary expenses of such vessels while cruising—and also whether it would be practicable to transport more cannon, and more of the munitions of war, in such vessel than would be necessary for the use of the vessel.

An amendment by Mr. Sawyer, of N. C. for the vessel to proceed thence into Behring's straits, and if practicable to continue her route through the Polar seas back to the United States, was rejected.

December 19.

Mr. Webster of Massachusetts, offered the following:

Resolved, That it is expedient to provide by law for the examination and survey of the Peninsula of Florida, for the purpose of ascertaining whether it be practicable to unite the Atlantic Ocean and the Gulf of Mexico by a Ship Canal, to run from the neighbourhood of St. Augustine, or from the mouth of St. John's river, on the Atlantic coast, to the neighbourhood of the mouth of the Suwanny river in the Gulf of Mexico.

Mr. Forsyth, of Georgia, offered the following, which lies one day of course:

Resolved, That the President be requested to communicate to this House copies of such portions of the correspondence between the United States and Great Britain, on the subject of the Convention for suppressing the Slave Trade, as have not heretofore been, and which can be communicated without detriment to the public interest.

December 20.

On motion of Mr. *Holcombe*, of N. J. it was

Resolved, That the Committee on Naval Affairs be instructed to inquire into the expediency of establishing a School or Schools for the education of children in destitute circumstances—(the sons of American seamen to be preferred)—to be articled to serve, when required, on board of the public ships of the United States, until 21 years of age; the object of the institution being to furnish the Navy, from year to year, with a number of competent and well educated petty officers.

Mr. *Henry*, of Kentucky, submitted the following, which, at his request, was, for the present, laid on the table for consideration:

Resolved, That the Committee on Military Affairs be instructed to inquire into the expediency of establishing a Military Academy on the Western Waters.

From the Nat. Jour. of Dec. 21.

We understand that the Senate yesterday confirmed, without a division, the appointment of Mr. Rufus King, as Envoy Extraordinary and Minister Plenipotentiary to Great Britain, and of Mr. John A. King as Secretary of Legation.

The authorised publication of the Laws of the United States has been transferred from the *National Intelligencer* to the *National Journal.*

Post-Office Department.—The number of free letters alone, dispatched from the Post Office at Washington, during the last week, was *thirty three thousand eight hundred and twelve.* In the packing and wrapping up the mails, about one hundred and twenty quires of large cartridge paper were consumed.—*N. Y. Spect.*

The total amount of coinage at our mint, since its first establishment, is only 23,650,502 dollars: a sum entirely inadequate to the demands of a trading community like that of the United States—averaging, in gold, silver, and copper, for a national circulating medium, scarcely two dollars a head for an increasing population.—*Tren. Fed.*

Surrender of the Castle of St. Juan de Ulloa.—Captain Fosdick, of the ship Frances, arrived at New York from New Orleans, was boarded off Havana, on the 4th instant, by the Mexican brig of war Victory, captain Thompson, from Vera Cruz, bound to Havana, and informed that the Castle of St. Juan de Ulloa, which has held out for nearly

three years, and considerably annoyed the commerce of Mexico, at last surrendered on the 19th ult. Gen. Coppinger, the Governor, and the officers of the Castle, were on board the Victory.—*Nat. Gaz.*

The following information is given in a letter from Havana dated December 6th

"Out of 500 men who composed the garrison, 425 have died of scurvy and starvation. The rest who survived, arrived here to-day, in two Mexican vessels of war.

"The late governor of the Castle came also, and although he defended the castle to the last extremity, he was received with great coolness by the authorities of the island. The governor was Coppinger, late of Florida. So dreadful was the state of the castle, that they were obliged for two months previous to the capitulation to eat rats for the maintenance of life, and it is ascertained that many sentinels died at their post while under arms. The schr. Hornellos of Baltimore, taken up by speculators in Mexican scrip, sails tomorrow for London with a special agent, and another, the Guatemala packet, chartered by government, starts for Cadiz."

The Navy of France, according to the *Etoile* of August 23, contained in 1823, the following number and descriptions of ships: 14 of 120 guns, 22 of 80, 26 of 74, 46 carrying from 60 to 44; and of corvettes, brigs, &c. 110; making 218 armed vessels, of which 62 are of the line, and 46 frigates.

The whole naval force of Europe, says a French paper, amounts to 300 ships of the line, and 340 frigates. But of this force, England alone possesses 165 ships of the line, and 180 frigates. More than half.

Progress of Society.—At Oxford, and also at Cambridge, it is believed, the rod was frequently used by the tutors and deans; and Dr. Potter, of Trinity College, whipt his pupil with his sword by his side, when he came to take his leave of him to go to the Inns of Court.

The occasional use of this obsolete but good friend of Tyros might not be amiss in our day. In this we can hardly be said to have made progress.

BOSTON, Dec. 15.

New Fire Engine.—A new engine manufactured by S. B. Merrick & Co. at Philadelphia, and lately received, was tried yesterday in State street. It appeared to possess great power. It was found on measurement that it threw the principal body of the water, in a large stream, a distance of about one hundred and seventy-five or eighty feet. Some portions were thrown farther. On trial upon the roof of the old State House, it threw a volume of water to a height of ten or fifteen feet above the top of a steeple.

Census of Boston.—The whole population in 1820 was 43,294; it is supposed to be at present rising *sixty thousand.* *Gaz.*

Louisville and Portland Canal.

The contract for cutting the Louisville and Portland Canal has been closed. The contractors, we understand, are two companies from the state of New York, composed of the following individuals.

Wm. E. Perine, Samuel B. Collins, John Drake jr. Thomas Benedict, Henry S. Potter, Sylvanus Lathrop, Erastus Chapman, and Oliver Culver.

These Gentlemen are said to have had long experience in the construction of canals, and come highly recommended for their responsibility, industry and perseverance, in the execution of any work they may undertake. The work has been let at much less than the Engineers' estimates, and will be commenced with a large force.—*L. Gaz.*

POETRY.

EVENING PRAYER AT A GIRL'S SCHOOL.—By Mrs. Hemans.

Hush! 'tis a lonely hour!—the quiet room
Seems like a temple, while yon soft lamp sheds
A faint and starry radiance thro' the gloom,
And the sweet stillness, down on bright young heads,
With all their clustering locks, untouched by care,
And bow'd, as flowers are bow'd with night, in prayer.

Gaze on! 'tis lovely! childhood's lip and cheek,
Mantling beneath its earnest brow of thought!
Gaze, yet what sees thou in those fair and meek
And fragile things, as but for sunshine wrought?
Thou seest what grief must nurture for the sky,
What death must fashion for eternity!

O joyous creatures! that will sink to rest
Lightly when those pure orisons are done,
As birds with slumber's honey-dew oppress'd,
'Midst the dim folded leaves at set of sun;
Lift up your hearts! tho' yet no sorrow lies
Dark in the summer-heaven of those clear eyes.

Though fresh within your breast the untroubled springs
Of hope make melody where'er ye tread,
And o'er your sleep bright shadows from the wings
Of spirits visiting but youth, be spread,
Yet in those flute-like voices, mingled low,
Is woman's tenderness—how soon her woe!

Her lot is on you!—silent tears to weep,
And patient smiles to wear through suffering's hour,
And sumless riches, from affection's deep,
To pour on broken reeds—a wasted shower!
And to make them idols, and to find them clay,
And to bewail that worship—therefore pray.

Her lot on you!—to be found untir'd
Watching the stars out, by the bed of pain,
With a pale cheek, and yet a brow inspir'd,
And a true heart of hope, though hope be vain,
Meekly to bear with wrong, to cheer decay,
And, oh! to love through all things—therefore pray.

And the thought of this calm vesper time,
With its low murmuring sounds and silvery light,
On through the dark days fading from their prime,
As a sweet dew to keep your souls from blight!
Earth will forsake—Oh happy to have given
The unbroken heart's first fragrance unto heaven!

THE INFANT.

I saw an infant—health, and joy, and light
Bloom'd on its cheek, and sparkled in its eye,
And its fond mother stood delighted by,
To see its morn of being dawn so bright.
Again I saw it, when the withering blight
Of pale disease had fallen, moaning lie
On that sad mother's breast—stern death was nigh,
And Life's young wings were fluttering for their flight.
Last, I beheld it stretch'd upon the bier,
Like a fair flower untimely snatch'd away,
Calm and unconscious of its mother's tear,
Which on its placid cheek unheeded lay;
But on its lip the unearthly smile expressed,
"Oh, happy child, untried, and early blessed!" [N. Y. Obs.

WISDOM.

True wisdom consists in knowing how to make every thing instrumental to our salvation. *Rel. Int.*

Pennsylvania.—In the legislature last week a petition was presented from the Synod of the German Reformed Churches of the United States of America, praying for an act of incorporation of the theological seminaries of the German Reformed church in the United States. *Rel. Chron.*

The day before the late fire took place, one of the New-York papers imprudently boasted that such was the efficiency of their fire department, that a house *could not burn down in New York.—Tren. Fed.*